



**But
he punishes
you for
transgressing
the Sunnah**

**Mohammed
Saeed Raslan**

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ولكن يُعَذِّبُكَ عَلَى خِلَافِ السُّنَّةِ

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Translated by

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Translator's introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**But he punishes you for transgressing the Sunnah**) by (**Mohammed Saeed Raslan**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah alone, and prayers and peace be upon the one after whom there will be no prophet, may Allah's prayers and peace be upon him, eternal and constant prayers and peace until the Day of Judgment. Now then:

The incident of Saeed ibn al-Musayyab's grandfather with the Prophet may Allah's prayers and peace be upon him.

Saeed ibn al-Musayyab's father and grandfather, may Allah have mercy on him, were both Companions. His grandfather was Hazn (Hazn is the opposite of Sahl).

The Prophet, may Allah's prayers and peace be upon him, said to him, **"What is your name?"** He said, **"My name is Hazn."** He said, **"Rather, you are Sahl."** He said, **"I will not change a name my father gave me."**

Saeed said about his grandfather's action, **"So the sadness has remained with us ever since."**² The difficulty has remained with us ever since, as he refused to change his name from the Messenger of Allah, may Allah's prayers and peace be upon him.

Saeed ibn al-Musayyab's incident with the man who prayed after the Morning Prayer and prolonged it

Saeed – may Allah have mercy on him – the master of the Followers³, saw a man praying several rak'ahs⁴ after the Morning Prayer, prolonging his prostration and bowing. When he

¹ In the name of Allah, the most gracious, the most merciful

² It was narrated by Al-Bukhari (6193)

³ The followers are the second generations of Muslims who took their knowledge and religion from the companions of the Messenger of Allah, may Allah bless him and grant him peace, and carried the message and called for it behind them. The followers gathered around the companions, taking from them the Qur'an and hadith, and they studied at the hands of the companions with enthusiasm, passion, and love.

⁴ Rak'ahs or rak'ahs of prayer, singular rak'ah, are specific words and actions, in the Islamic religion, that make up the prayer, and the manner of performing them is determined by following the Sharia. The prayer consists of two, three, or four rak'ahs, depending on the type of prayer, and it is called: rak'ah, because it includes bowing, which is one of the pillars of prayer.

finished, he said to him, **"Do not do that, for the Messenger of Allah, may Allah bless him and grant him peace, forbade prayer at this time."** The man replied, **"O Saeed, will my Lord, the Exalted, punish me for praying?"** He replied, **"No, but He will punish you for transgressing the Sunnah."**⁵

This is a major problem, because when people apply their reasoning to the texts brought by the infallible Prophet, may Allah bless him and grant him peace, much confusion and discord arises, because religion is divinely ordained, and no one has the right to add to it or subtract from it. Religion is divinely ordained, and no one may add to it or subtract from it, otherwise he would be a legislator alongside Allah. The religion of Allah Almighty, which He perfected and completed His blessings with, and through which He guided us to His straight path through His noble Messenger, may Allah bless him and grant him peace, this great religion must be adhered to both its outward and inward meanings. All of this must be clear in the mind and belief of the Muslim, because Allah Almighty did not send any Messenger except to be obeyed by Allah's permission, and Muhammad is the best of Messengers - may Allah bless them all and grant them peace.

The incident of Imam Malik with the man who wanted to enter ihram for Hajj

A man came to Imam Malik - may Allah have mercy on him - and said: **"O Imam, I want to perform Hajj to the Sacred House of Allah."** Imam Malik replied: **"May you be well and may Allah accept it from you."** He replied: **"I want to enter ihram, but where?"** He said, **"From where the Messenger of Allah (peace and blessings be upon him) entered ihram."** He said, **"But I want to enter ihram from the grave."** From the grave of the Messenger of Allah (peace and blessings be upon him). He said, **"Do not do that, for if you do, I fear that you will have fitnah"**⁶. He said, **"Glory be to Allah! What fitnah?! It is only a few miles that I will add."** If you want to enter ihram while you are in Madinah, the miqat⁷ that the Prophet (peace and

⁵ It was narrated by Abd al-Razzaq in al-Musannaf (3/333), al-Darimi in al-Musnad (1/404), and al-Bayhaqi in al-Sunan al-Kubra, all on the authority of al-Thawri on the authority of Abu Rabah on the authority of Ibn al-Musayyab, "that he saw a man who bowed a lot after dawn, so he forbade him and said: O Abu Muhammad, will Allah punish me for praying? He said: No, but He will punish you transgressing the Sunnah." Al-Dhahabi said: "Its chain of transmission is strong." "al-Ajwibah al-Mardhiyyah" by al-Sakhawi (1/156) and al-Albani authenticated it in "Irwa' al-Ghaleel" (2/236).

⁶ Fitnah: The destruction or decline in faith that befalls an individual or a group.

Ibn al-Qayyim said: "Fitnah is of two types: the fitnah of doubts, which is the greater of the two, and the fitnah of desires. A person may experience both of them together, or one of them may be unique to him."

The fitnah of doubts stems from weak insight and limited knowledge, especially when coupled with corrupt intentions and the prevalence of whims. The second type of fitnah is the fitnah of desires. Their treatment: The fitnah of doubts is warded off with certainty and knowledge, while the fitnah of desires is warded off with patience.

⁷ These are the places that the Messenger of Allah, Muhammad, specified for those who wanted to enter ihram for Hajj and Umrah, i.e. those who intended to perform Hajj and Umrah.

blessings be upon him) set and from which he entered ihram is "Dhu'l-Hulayfah" from "Abyar Ali".

There is no blame on a person who is traveling or has an excuse for entering ihram from the city of the Prophet (peace and blessings be upon him) from where he lives. The Sunnah is to enter ihram as the Messenger of Allah (peace and blessings be upon him) entered ihram.

When he wanted to enter ihram from the grave of the Messenger of Allah (peace and blessings be upon him), he said, **"I fear that you will have fitnah."**

He said, **"And what fitnah! It is only a few miles that I will add."** He goes to the Rawdah Sharifah and enters ihram, then leaves. The Sunnah is to enter ihram from "Dhu'l-Hulayfah", the miqat of the people of Madinah. He said, **"What fitnah! It is only a few miles that I add."** He said, **"And what fitnah is greater than that you think you have brought something better than what Muhammad, may Allah bless him and grant him peace, brought?!"** Then he recited to him the words of Allah Almighty:

﴿فَلْيَخْذِرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

"So let those beware who dissent from the Prophet's order, lest fitnah⁸ strike them or a painful punishment."[An-Nur: 63]⁹

I fear for you the fitnah of polytheism, deviation, misguidance, and death as a non-Muslim if you disobey the command of the great Prophet, may Allah bless him and grant him peace. This is one of the great principles of the religion of Allah Almighty. We ask Allah to guide us to follow it. May Allah's prayers and peace be upon our Prophet Muhammad, may Allah bless him and grant him peace.

Written by

Abu Abdullah Muhammad bin Saeed Raslan

Monday, 8 Sha'ban 1426 AH

Corresponding to: 12 September 2005 AD

⁸It was previously explained.

⁹ Its chain of transmission is authentic. It was included by Ibn Battah in "Al-Ibanah Al-Kubra" (1/261/No. 98), Al-Lalaka'i in "Sharh Usul Al-I'tiqad" (1/1636/No. 294), Abu Nu'aym Al-Asbahani in "Hilyat Al-Awliya" and Malik ibn Anas (6/326), Al-Bayhaqi in "Al-Madkhal ila Al-Sunan" (2/628/No. 1368), Al-Khatib Al-Baghdadi in "Al-Faqih wa Al-Mutafaqih" (1/379/No. 383), Abu Dharr Al-Harawi in "Dhamm Al-Kalaam" (3/114/No. 463), and Abu Bakr Ibn Al-Arabi in "Ahkam Al-Qur'an", Surah An-Nur, verse 29 (2/432). The context is from Al-Harawi and Ibn Al-Arabi. In a narration by Ibn Battah: A man said to Malik ibn Anas, "Should I enter ihram from the Mosque of the Prophet (peace and blessings be upon him) or from Dhu Al-Hulayfah?" He said to him: Rather, from Dhu al-Hulayfah. The man said: I entered ihram from the mosque of the Messenger of God, may God bless him and grant him peace. Malik said: "So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment." [An-Nur: 63] (An-Nur: 63).